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addressed. It is wholly improper (p. 172) to style the Watauga Association "the first practically independent commonwealth on American soil", whether or not the words are meant as a quotation. The great Intercolonial Committees inaugurated by Virginia (p. 173) ought not to be confused in character or origin with the merely local committees within Massachusetts, or within any other colony. Foolish as were the acts of the government of George III., we hardly expect in this day to hear a sober text-book apply to them the epithet of "atrocious despotism" (p. 175). The whole account gives an undue impression of unanimity among the colonists and practically ignores the respectable loyalist element.

Omitting about another hundred pages, I note a few statements regarding the establishment of the Constitution and of the government under it. Washington did not "consent in December" (p. 257), nor for some months after, to accept his appointment to the proposed Philadelphia Convention. It was not the Ordinance of 1784, but only the clause in it regarding the exclusion of slavery, which Congress "did not adopt" (p. 264). John Adams did not receive "a majority of the second votes" (p. 266). The passage (p. 274) on Hamilton's financial policy can leave no other impression than that the continental currency was redeemed in full. The Constitution did not "require" the importation of slaves to be stopped in 1808, as stated on page 320.

W. M. WEST.

A Catalogue of Notable Middle Templars. By JOHN HUTCHINSON, Librarian to the Honorable Society of the Middle Temple. (London: Printed for the Society. 1902. Pp. xiv, 284.)

A Calendar of the Middle Temple Records. Edited by CHARLES HENRY HOPWOOD, K.C., one of the Masters of the Bench. (London: Published by order of the Masters of the Bench; sold by Butterworth and Company. 1903. Pp. xxiv, 268.)

UNTIL within the last few years very little has been known of the history of the four inns of court — Gray's Inn, Lincoln's Inn, and the Inner and Middle Temples — wherein the English law student eats his dinners and performs the exercises antecedent to a call to the bar. Sir William Dugdale, of whose *Origines Juridiciales* nearly the whole of the first edition was burned in the fire of London, was the principal authority on the subject and, in fact, almost the only reliable source of information. He had access to the manuscript records of the four inns, and it is only during the past eight years that his extracts have been supplemented to any considerable extent.

Since 1896 the Honorable Societies of the Inner Temple, Lincoln's Inn, and Gray's Inn have printed portions of their records and also of their admission registers. In that year, too, Mr. C. H. Hopwood edited an old manuscript dated 1739, containing *Observations on the Constitution Customs and Usage of the Honourable Society of the Middle Temple.*

To this book have now been added two others. In one Master Hopwood has made a calendar of the minutes of the parliament of the inn from 1501 to 1703 upon the lines adopted in the publications issued under the direction of the Master of the Rolls. To this have been added extracts from the account-books of the inn between the years 1637 and 1800. The result is a volume affording many items of information concerning the history of the inn. It is possible to trace the erection of the different blocks of chambers and the method of raising the cost of them. Of course there is constant mention of the noble hall that for more than three centuries has been the center of the life of the inn. It was the scene of the meetings of the governing body, whose proceedings provide a résumé of the rules and constitution of the inn, and of the masques and revels to which, at one time, the members paid considerable attention. As the round Temple Church is under the joint control of the Middle and Inner Temples, the minutes of the parliament also afford some information concerning that notable building.

The other volume is by Mr. Hutchinson, librarian to the Middle Temple. The plan upon which he proceeded was to search the admission-books of the inn for the names "of such Englishmen or others, being British subjects, as have been considered deserving of a place of record in any standard work of British Biography". The result is a list containing nearly one thousand names, to which he has added biographical notices for the sake of ready reference which "contain only the salient facts in each instance". The value of the work lies in the information drawn from the registers. It has revealed the fact that a large number of men were members of the inn of whom it is not generally known that they had the least connection with it. Some were admitted *honoris causa*, while others were entered at the inn by their fathers, who were members before them, and did not pursue their studies. It must be remembered, too, that a course at one of the inns of court was considered part of a liberal education, so that young men who had no intention of practicing law joined the fellowship and afterward attained high positions in the state or in some other walk in life. In looking through this *Catalogue*, therefore, one cannot fail to be impressed with the point upon which Mr. Hutchinson justly lays stress, and that is the varied activities to which members of the Middle Temple have at one time and another contributed, not only by their writings in almost every department of intellectual activity, but also by their actions.

Drake, Frobisher, Hawkins, and Raleigh are among those whose names may be found as members of the inn in the sixteenth century. Armagil Waad, commonly known, though with slight justification, as the English Columbus, is thought to have been a member. His admission would probably have occurred between the years 1524 and 1551. The volume covering that period has been missing, unfortunately, for a long time. In 1596 George Sandys, a son of the archbishop of York, who was for some years afterward a troublesome resident in Virginia, was admitted to the inn, and in the following year George Percy, one of the

Northumberland family, who acted for some time as deputy-governor, but left, shortly before the arrival of Sandys, in 1612. The dedication to the laws of Virginia, published in 1662, stated that the author of all the best was Governor Sir William Berkeley, so that he may be regarded as having made good use of his training at the Middle Temple. *Virginia Impartially Examined*, by William Bullock, was written from chambers in the inn and contains an admission that the author had never seen the country of which he pretended to write a description.

The remarkable feature in the *Catalogue* is its revelation of an indirect contribution by the Middle Temple to the history of the United States at a most vital period. Among those who signed the Declaration of Independence are to be found Thomas McKean, admitted May 9, 1758; Charles Carroll of Carrollton, admitted October 19, 1751, and called to the bar November 22, 1754; Thomas Heyward, admitted January 10, 1765; Arthur Middleton, admitted April 14, 1757; and Edward Rutledge, admitted January 12, 1767, whose elder brother John had been admitted October 11, 1754, and called to the bar February 8, 1760. The *Catalogue* also includes the names of John Dickinson, the "Pennsylvania Farmer"; Arthur Lee, who was also a member of Lincoln's Inn; William Livingston, admitted October 29, 1742; and Peyton Randolph, admitted October 13, 1739, and called to the bar February 10, 1743. There seems, then, to be substantial ground for the claim that by the legal training imparted under its auspices the inn assisted to provide a sound foundation for the Federal Constitution and laws, as well as for those of the states.

To make a list only of those whose names are known throughout the world would take more space than there is at my disposal, but mention may be made of one other distinguished member. Although the *Catalogue* is confined to those who are dead, Mr. Hutchinson has made an incidental reference to the fact that King Edward VII. is a bencher and ex-treasurer of the Middle Temple.

A note may be added of one or two points in the *Catalogue* which will require attention in any future edition. Anthony a Wood states that it was in October, 1686, that Elias Ashmole, then a barrister of twenty-six years' standing, refused a call to the bench and not "a few days" after his call to the bar. According to Joseph Foster's *Alumni Oxonienses*, Peter Stafford Carey graduated in 1825, not 1829. "Mr. Frankleyn, Dean of Windsor", who, as stated in the *Calendar*, was "released from the Society for a fine of £3", seems to be an omission from the *Catalogue*, as a notice of him is included in the *Dictionary of National Biography*. On pages 72 and 196 are blemishes for which the printer is responsible, and in the notice of James Bainham "Chertsey" should read "Chelsey".

C. E. A. B.